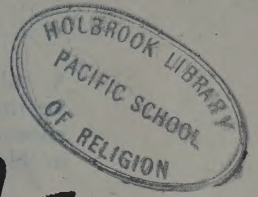


FEDERAL COUNCIL

Bulletin



VOL. XXIX, No. 2

FEBRUARY, 1946



Religious News Service Photo

CHURCH LEADERS IN GENEVA

Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, and Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, on leave to work with the World Council in Geneva, Switzerland.

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

AMERICAN COMMITTEE FOR THE WORLD COUNCIL OF CHURCHES New York, N. Y.	February 5, 1946
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION ANNUAL MEETING Columbus, Ohio	February 11-16, 1946
PROVISIONAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES Geneva, Switzerland	February 21-23, 1946
YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF THE U. S. A., NATIONAL CONVENTION, Atlantic City, N. J.	March 2-8, 1946
SPECIAL MEETING, FEDERAL COUNCIL OF CHURCHES Columbus, Ohio	March 5-7, 1946
EXECUTIVE COMMITTEE, FEDERAL COUNCIL OF CHURCHES New York, N. Y.	March 19, 1946
FOREIGN MISSIONS CONFERENCE Buck Hill Falls, Pa.	March 27-29, 1946
AMERICAN COMMITTEE FOR THE WORLD COUNCIL OF CHURCHES New York, N. Y.	April 2, 1946
UNITED STEWARDSHIP COUNCIL Columbus, Ohio	April 27-29, 1946
NORTHERN BAPTIST CONVENTION Grand Rapids, Mich.	May 21-26, 1946
UNITED PRESBYTERIAN CHURCH Tarkio, Mo.	May 29, 1946
REFORMED CHURCH IN AMERICA Buck Hill Falls, Pa.	June 7, 1946
SEVENTH DAY BAPTIST GENERAL CONFERENCE Milton, Wisconsin	August 20-25, 1946

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Federal Council Bulletin

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Russian Orthodox Church of North America

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXIX, No. 2

FEBRUARY, 1946

THE EDITORIAL OUTLOOK

Relief for War Victims

Christians are aroused today as seldom in history over the plight of victims of the war. The stories of suffering, varying in the intensity of need at different spots, are depressingly similar in the extent of the tragedy. UNRRA, magnificent as its conception was, is still far short of adequate response to far-flung human misery. Private agencies, with the best will in the world, have found their funds too small and their personnel too few to bind up the wounds, even when they have had free access to the sufferers. The global war has let loose forces so colossal as to produce a profound pessimism about early recovery.

Most Christians sincerely believe that a radical moral change is necessary in human hearts before such recovery could in any case be permanent. And we are deeply concerned now as to how this radical moral change may be advanced and brought about. To us it seems elementary that the churches must be involved in the administration of a program of relief. In fact it is part and parcel of our Christian faith. Because the churches have survived the holocaust of bitterness and persecution across the world they are in a strategic position to speak their word of comfort, of hope, and of confidence. But members of these churches, too, have been victims of war. Their lives have been disrupted, depleted by under-nourishment, and

their families broken and torn. If the church then is to have its ministry of faith in God revitalized, it must have the kinds of help which will enable it to take its place of service in re-establishing community life. It cannot give to a shivering populace warm clothes if there are no clothes at all. It cannot feed the babies milk unless there is milk there to use. In many places the churches have not been made a part of the scheme of distribution of the feeble supply of relief goods. Christians are not the most persistent seekers of their own welfare. It takes some extra effort to place such supplies in their hands as would help to re-establish the morale and the morality of community life. They are however, reliable in their sense of stewardship of such supplies.

The churches of this country had depended upon UNRRA to meet the basic welfare needs in the immediate postwar period. When some months ago it became evident that the vastness of the need was not to be met by this process the churches became convinced they must undertake some major help in the field of relief measures. This was reinforced by urgent requests that began coming to us in the fall of 1945 for this type of assistance. In the first five months of operation of our united material aid service under the Church Committee on Overseas Relief and Reconstruction more than \$400,000 worth of supplies have been sent. Within the last few days

the Commission on World Council Service, after appealing to the denominational funds here, has authorized the purchase in Europe of surplus Army supplies which may run to half a million dollars additional. Meanwhile churches in this country are flooding our warehouses with clothing, shoes, blankets, diapers, and canned food so that it is necessary to expand our warehouse centers to handle the inflow.

The Church Christmas Package project secured nearly 150,000 separate parcels as gifts to church groups overseas. Difficulties of shipment have delayed some of these, but more than half have been shipped to China, Burma, the Philippines, Norway, Holland, France, Italy and Greece. All are allocated, and shipping to other countries is being arranged. Replies have been received from Burma and from Belgium expressing deep gratitude for these evidences of Christian love.

We are just at the beginning of a giant errand of mercy. Impatience is being expressed that we are not moving rapidly enough. We are not yet shipping the volume of supplies which would be a just measure of our love and concern. We are not able to overcome the laws of space and time, however, and limitations of transport and political problems also have their restraining effect. We do not apologize for these. They are not our fault. We have consistently brought such pressure to bear on government and military authorities as would, we hoped, expedite dealing with these problems. In many cases such authorities have been responsive, in others they have been inhibited by other considerations. We continue to believe that pressure from multitudes of church people around the country should be registered with government leaders. Individual and group action is the only answer to the problem of official attitude.

We propose that our church people should give sacrificially through their denominational funds to purchase foods such as dried milk and vitamins which can be widely used to care for children who are among the neediest victims of the war. Such money will also help purchase surplus army supplies in Europe at once. Church people can give of their clothing, shoes, bedding to alleviate the rigors of weather and homeless-

ness. Such supplies, put in good condition as for a Christian gift, can be sent to our warehouses and will be forwarded at the first practicable moment.

The overwhelming needs which can be met still find us far short of money and materials to provide the supply, although the channels are open. It is important that we step up the tempo of our giving if we are to render a Christian testimony to distressed and harried people. Meantime, every individual so minded can register with the President and the War Department his desire for open doors for freer access to enemy countries than has yet been given.

There is no measuring of the abysmal need of humanity for the cup of milk, the suit of clothing, the medical supplies for the healing touch. We can pour out far more lavishly than we have yet done. Let us now, as the Lenten season approaches, prepare our hearts and minds for more sacrificial sharing with our fellow Christians overseas of the things with which God has blessed us. All we do may help to mend the ravelled sleeve of brotherhood, and wrap the garment of personal and Christian sympathy more securely around the fellowship of those who serve God.

Sidney Lewis Gulick—1860-1945

The Federal Council of Churches mourns the passing of Dr. Sidney L. Gulick. It was in 1914 that Dr. Gulick first became identified with the Council. For twenty years thereafter he was the executive officer of the Department of International Justice and Goodwill. Dr. Gulick mobilized the resources of the American churches in support of a Christian world order. His name became synonymous with the crusade for a warless world. His was the master mind that designed the strategy of the Christian offensive against the wickedness of war. He laid the foundation upon which others have built. His was a ministry kindred in spirit and outlook to that of the prophets whose names and deeds are recorded in the sacred Scriptures. He stood unafraid in the presence of presidents and potentates and there proclaimed the gospel of the Prince of peace. Dr. Gulick was no reed shaken

by the wind. Maligned and misrepresented, he persisted in his efforts to build a bridge of understanding between East and West.

He began his service with the Federal Council in the year that witnessed the outbreak of the first world war. He retired in 1934 at a time when the voices of evil were gathering their momentum for a second and still more devastating armageddon. Yet he persisted in his faith that the City of God would one day be established upon the wreckage wrought by the fury and energy of war. The darker the hour the more persistent his labors; the more outspoken and courageous his public utterances. In the United States, in Europe, and in the Far East he sounded the trumpets of the God of righteousness.

Dr. Gulick's writings won for him a high place in the world of scholarship. No fewer than twenty-five volumes are from his pen. Many are today's preachers and laymen who discovered in Dr. Gulick's writings their inspiration to enlist in the struggle to achieve a world at peace with itself.

Nor was Dr. Gulick's scholarship of the ivory tower kind. He was a man of action. His was a strategy not alone of pen and ink but of structure and of organization. In his crusade for a warless world Dr. Gulick early saw the necessity of bringing the relations of nations under the sovereignty of law. He labored diligently to secure American membership in the League of Nations and the Permanent Court of International Justice. Frustrated in these efforts, he was granted length of days sufficient to see the establishment of the United Nations Organization.

In 1926, under the imaginative leadership of Dr. Gulick, some 13,000 Dolls of Friendship were sent to Japan. This dramatized in a most striking manner the efforts of Dr. Gulick to prevent the outbreak of war between that country and the United States. But war came and with it the utter defeat and prostration of Japan. The likelihood is that many thousands of Dr. Gulick's Dolls of Friendship lie broken beneath the debris of Tokyo, Yokohama, Kobe and Osaka. But they will come to life some day and

will sing the praises of Dr. Gulick who gave of himself that East and West might find in Christ the way to an enduring peace.

Brotherhood

Atomic bombs, radar, lightning planes and other achievements of science and invention are forcing men to choose whether they will travel along the road of justice, goodwill and democracy toward Brotherhood or along the highway of intolerance, prejudice and hatred to the abyss of Chaos. At the fork of those roads stand the churches. They teach that the life and death of Jesus Christ were God's gift of love to reveal to men the way of life and the meaning of brotherhood. The churches have the tremendous task, not only of resisting the narrow, divisive patterns based upon race, class and nationality, but also of developing patterns of brotherly relations in harmony with His life and teaching.

This task of the churches cannot be performed by lip service alone but by service and brotherly appreciation in the local communities where men and women live and work. Churches must bring goodwill into the industrial arena where men are striking and fighting about wages and prices and conditions of employment. They must be conciliators in the neighborhood where some people who think they are superior seek to exclude those whom they regard as inferiors. They must serve returning war veterans of Negro, Indian and Japanese ancestry and of all cultural heritages.

Brotherhood must drive out discrimination in employment and housing and all the other human relations of the community. It must not only create new men and women with new impulses for living, but it must also break down the barriers of segregation and build up the patterns of real community.

These are some of the concerns on which the churches should take action, not only on Race Relations Sunday and during Brotherhood Month, but also throughout the year. This is a time of decision for everyone who professes to be a follower of Him who came that all men may have the abundant life.

Calls for Sacrifice During Lent

FEDERAL COUNCIL ACTION

THE Executive Committee of the Council, on January 15, voted as follows:

"That we urge the Churches of Christ in America to make special and concerted efforts during the approaching weeks of Lent to increase their sacrificial gifts for the relief of our brothers overseas who live and die in great want. No more fitting expression of the Lenten spirit is open to Christians today."

RELIEF LEADERS SUPPORT APPEAL

We speak on behalf of the war-shattered, spirit-weary peoples of this earth. No further depicting of their hunger, their homelessness, their persecutions is needed. Their story has been told and re-told. But has it become vivid before our eyes? Has it enlarged our sympathy? Has it expanded our giving? These questions are serious for Christians at this Lenten and Easter period. For the suffering of humanity must be the suffering of our Lord. It is into that suffering that Christians try to enter especially at this season of our Lord's passion, His crucifixion and resurrection.

No one among us but believes that there is no true or permanent relief from the miseries of war until humanity builds its house of faith upon Christ's foundation. Now, in this year above all others, we have the opportunity to reinforce before the world our convictions of mercy and love. We can offer a moving demonstration of our allegiance to Christ by fulfilling His teaching of the Good Samaritan, for these who sit in darkness in our time.

We suggest that during Lent and at Easter our Christian people bear especially on their hearts the sufferings of their fellow-men whom war has ravaged.

Will you give the equivalent of one meal a week to the post-war relief funds of your church, above any regular gift you may have planned?

Or

Will you give up some customary expenditure for that period and give to your church fund something you would not otherwise give?

Or

Will you take from your savings account something that would constitute a truly sacrificial gift and send it to your church fund?

Such gifts designated for relief in either Europe or Asia are being used to purchase and ship foods—wheat, canned foods and dried milk—to those who are hungry. Such funds are being used to purchase blankets, shoes, sleeping bags and children's layettes. They are providing medicines and hospital supplies for Burma, the Philippines, Siam and China as well as many countries in Europe.

Church gifts are being handled by sympathetic Chris-

tian hands as they are used to smooth the tragedy of suffering.

Don't wait for next month. Send your gift now. People are slowly slipping beyond help. A gift at once may save several lives. By your gift Christ's healing hands can perform the miracle of new life.

For the united Protestant relief program,

ROBBINS W. BARSTOW, *Commission for World Council Service*

FRED ATKINS MOORE, *Church Committee for Relief in Asia*

LESLIE B. MOSS, *Church Committee on Overseas Relief and Reconstruction*

The Special Meeting of the Council

The agenda for the Special Meeting of the Council at Columbus, Ohio, March 5, 6 and 7 is built around the five areas of major concern mentioned in the call for the meeting: evangelism, world order, community tensions, foreign relief and returning service men and women. Section meetings and plenary sessions will work on the formulation of policies and the programs to make the churches more effective in these fields.

Committees have been preparing memoranda for consideration at Columbus by the sections and for advance study by members of the Council.

The Commission which submitted its report on "The Relation of the Church to the War in the Light of the Christian Faith" to the last Biennial Meeting has been studying the problems arising from the atomic bomb. The Commission on the Church and Minority Peoples and the Race Relations Department have prepared a careful memorandum on race tensions. A committee of the Department of Evangelism has been preparing materials for that section.

In addition to these special studies, a committee under the chairmanship of Bishop Oxnam, President of the Council, is responsible for a general message to the churches, which will gather up the major emphases of the several sections.

American Christian Ashrams

The Federal Council's Department of Evangelism is making preparations for holding another series of Ashrams this summer, as follows:

July 1-11—Chapman College, Los Angeles, Calif.

July 15-25—Green Lake, Wisc.

July 29-August 8—Lake Winnepesaukee, N. H.

August 17-27—Lynchburg College, Lynchburg, Va.

Dr. E. Stanley Jones, who is now in India, will return to participate in all four Ashrams. There will be from four to six persons on the faculty in each place. This is the seventh year for these Ashrams, which have had an average total attendance of eight hundred.

"A Day of Decision!"

Message from the Federal Council of the Churches of Christ in America

February 10, 1946

For Race Relations Sunday and Brotherhood Month*

"For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also."—I John 4:20-21.

This is a day of magnificent opportunity!

THE war has ended. The nations have committed themselves to coöperation in seeking to maintain justice and peace; men of many races have been comrades in arms and now are returning to their homelands with a new sense of the oneness of mankind.

But this is also a day of deadly peril!

Though the war has ended, insecurity prevails widely and hunger stalks in many lands. Though foreign foes of democracy have been defeated, the victorious nations are often tolerating flagrant and vicious denials of democracy at home. In every country selfish national interests are resisting the spirit of international and interracial coöperation, and the fear of another and incomparably more devastating war brings despair to the hearts of men everywhere.

This crisis is deepened by the solidarity which is rapidly growing among the disadvantaged peoples of the world, especially the non-white races—a solidarity which holds both the hope of an ampler justice and the danger of vastly more disastrous conflict than the world has ever known. One thing is certain: The doctrine of racial superiority in the modern world is dynamite. When we consider racial tensions today we are not dealing with some local or sectional or even national difficulty which, however serious, has strictly limited consequences. We are dealing with a situation of world-wide scope and, as war becomes more destructive, of literally terrifying possibilities. Either we find a way of destroying the antagonisms of race and the lust for power, or we shall be destroyed by them.

This is a Day of Decision for America!

Shall we set our faces toward the future by forgetting our provincialisms of race and class in a new awareness of the reality of human brotherhood? Shall we determine that justice shall no longer be denied any citizen of any country, whether in forum, polls, courtroom or market-

place? Shall we welcome all our returning war personnel including those of Negro, Indian, Mexican, Jewish and Oriental ancestry, who have been fighting for democracy abroad, into a revitalized democracy at home?

Shall we point the way toward a true interracial community by renouncing all injustice, inequality of opportunity and all compulsory segregation? Shall we demonstrate this in our individual and group life?

Or—

By turning our backs upon the very ends we have been struggling to attain, by cherishing our prejudices above our principles, shall we turn victory into defeat, the soldier's pride into bitterness, and shut the door upon the hopes of mankind?

*This is a Day of Decision
for the American Churches!*

We have a mandate under God for bringing the nation to repentance for its denials of justice to many of its own citizens and for leading the way toward a new order of human brotherhood. But the Church cannot fulfill this obligation unless it first recognizes and repents of its own failure to fulfill the law of Christ in its own life. How can we lead till we become followers of Him?

This is a Day of Decision for every Christian!

Let us examine in God's presence our words, our deeds, our thoughts. Are we ready to sacrifice every prejudice, pride and interest which stands in the way of a universal human sympathy and the complete sharing of life with all our fellows? Nothing less than this is demanded by the desperate times in which we live. Nothing less than this is our duty under God.

WHAT CHURCHES CAN DO

Demonstrate in practice and policy their belief in the worth and dignity of every human being.

Include in services to returning war personnel all veterans of whatever race, creed or national origin.

Open membership and fellowship with no barriers on account of race or national origin.

Have persons of different racial and national origin teach in church schools and lead in other church activities.

Sponsor study groups, forums, fellowship in worship and other interracial means through which men learn coöperation in meeting common needs and mutual interests.

Give support to the doctrine of brotherhood by standing against discrimination on account of race, creed or national origin in employment, education, housing, recreation, etc.

*The above Message is published in leaflet form by the Department of Race Relations of the Federal Council, 297 Fourth Avenue, New York 10, N. Y., as Interracial Publication No. 61. While intended primarily for use on Race Relations Sunday, February 10, 1946, and during Brotherhood Month, it is suitable for use the year around. Price \$1.00 per hundred. A complete packet of program suggestions may be obtained for \$4.50 per hundred.

Urge our Government, by petition and other means, to stand for independence or self-government of colonial peoples within a fixed term wherever practicable and in the meantime insist upon genuine international trusteeship through the United Nations Organization.

WHAT INDIVIDUAL CHRISTIANS CAN DO

Examine your own heart and mind for lurking prejudice and hostility toward persons of other racial or cultural groups; and refrain from judgment about them without understanding the facts involved.

Practice in daily contacts personal beliefs in the human value and dignity of each person.

Enlist for definite tasks to promote interracial brother-

hood in the organizations and activities of your own community.

Become informed and active in legislation for permanent fair employment practices in your state and the Nation.

Work to see that policies and practices of racial segregation are removed from the armed services of our Nation.

Keep in touch with agencies that are working in the field of better race relations, to keep informed on the question through their literature and programs. Consult the Social Action Department of your church denomination.

The Question of Food for Germany

By SAMUEL MCCREA CAVERT

THE question whether the American churches have a responsibility for helping to feed the German people at the present time is not a simple one. Sweeping generalizations, based on casual observations, fail to do justice to a complicated picture. When you look at certain districts, particularly rural areas, you may conclude there is no serious hunger. When, however, you see the wandering bands of dispossessed refugees, you feel that the country is in a desperate condition. The assertion that "the whole of Germany is starving" is certainly too extreme. So also is the contrary remark that there is no need for help from the outside.

My own personal experience in Germany, limited to ten days, has been neither extensive nor intensive enough to justify my claiming any authority on the subject. From the vantage point, however of the headquarters of the World Council of Churches in Switzerland, just across the German border, I have had the opportunity of checking my own observations with the conclusions of a score of others—American, Swiss, Dutch, English—who have been in Germany during recent months. I have also had the still greater advantage of learning from several German churchmen who have an intimate knowledge of the situation among their own people, including Dr. E. Gerstenmaier, director of the Hilfswerk of the Evangelical Church in Germany. The following paragraphs are an attempt to make a careful appraisal of conditions in the light of the information thus gleaned from many sources.

1. As to the need for importing food to meet the present emergency in Germany, there is no room for doubt. The American Military Government, in spite of its conservative attitude, itself admitted this need when General Clay arranged for the importation of wheat from America for the announced purpose of bringing the German ration up to 1,550 calories per day. The question which confronts us is not whether there is need for food

from the outside, but whether the program outlined by the military authorities is sufficient to meet the need.

2. We dare not assume that the importation of food by the military authorities will solve the problem of hunger among all the German people. For the food thus imported, it must be understood, is turned into the regular commercial channels and becomes available only for those who are able to buy it. But there are great numbers who have no resources with which to buy at the market price. There are, particularly, millions of German refugees, expelled from their former homes in the Sudetenland, Silesia, East Prussia and Poland, who for several months have been pouring into Germany—homeless, unemployed, cold, hungry, ill, carrying all their worldly goods on their backs or in a cart. Who is to provide food for them? Not the shops and stores, for most of these people are penniless. Not UNRRA, for by its charter its operations in Germany are limited to those who are not nationals of the Axis countries. The "displaced persons" whom it helps are all non-Germans; they are the Poles, Russians, Czechs, Dutch, etc., who had been brought into Germany for forced labor during the war. For the millions of *German* refugees, who constitute the most tragic problem, no adequate measures of aid have been taken. No one who has any contact with these hapless people can say that there is no hunger in Germany.

3. The program of our Army of Occupation affects only the *American Zone*. This may be as far as the official responsibility of our government extends but the spirit of mutual helpfulness in the churches knows no such geographical limit. Even if the food situation in the American Zone is not acute, except for the refugees, this cannot be claimed of the Russian Zone. The veil of secrecy and censorship which hangs over everything in the Soviet orbit prevents us from knowing all the facts, but there is

abundant reason to believe that the plight of a large part of Eastern Germany is terrible. Responsible Christian leaders in this area have even reported to the World Council of Churches that there are districts in which infant mortality is so high that virtually no children under two years of age are living. What the American churches can do to penetrate beyond the "Chinese wall" that separates the Russian Zone from the rest of Germany is still problematical, but at least we can refuse to join in the present conspiracy of silence on the subject and can help to create a public opinion that may influence Russian policy.

4. Even in the case of the Germans in the American Zone who benefit from the importation of food by the military government, there is no attempt to raise the daily ration above 1,550 calories. Can we accept this as sufficient? While it may prevent actual starvation, no one could claim that it is adequate to maintain physical well-being and protection against disease. It is only a little more than half of what we consider a normal diet for an active life in America. 2,000 calories daily must certainly be regarded as an absolute minimum for health. Yet the

program of the American Army does not even attempt to reach this figure. Are well-fed Americans, living in a country where rationing has been discontinued, to be satisfied with this?

5. Whatever other Americans may do or fail to do, those who are concerned for the ecumenical Church must give practical evidence of their fellowship with Christians in Germany. The Evangelical Church in Germany, through its *Hilfswerk*, has organized a nation-wide movement of relief. It provides a channel through which material aid can be given both through local churches and through the many Christian institutions for the care of the ill, the aged, orphan children and others in special need. For us to assist the German Church in this ministry to its own people is an essential expression of ecumenical Christianity in the present crisis in Germany. We who live in rich and comfortable America must not be in the position of saying to German pastors that, although we will help them to provide Bibles and Christian literature for members of their churches, we are not interested in helping them to give food to the hungry and undernourished children in their own parishes.

Response to German Church Declaration

The following statement was adopted by the Executive Committee of the Federal Council on January 15, 1946, in response to the statement of the Council of the Protestant Church in Germany which was printed in the editorial columns of the December issue of the BULLETIN:

WE have received with warm appreciation the declaration issued by the Council of the Evangelical Church in Germany at its first meeting in Stuttgart, October 18, 19, 1945. We are deeply impressed by its frank avowal of moral responsibility for the policies of the National Socialist regime and by the clear commitment to a renewal of spiritual life in the German Church. As we were often thankful during the past twelve years for the faithful and courageous witness of leaders in the German Church, so now we are grateful for this fresh evidence of a truly Christian spirit.

We receive the message from our German fellow-Christians with humility as well as thankfulness. Their acknowledgement of their share of responsibility for the conduct of their nation in the past stirs in us no mood of self-righteousness. We acknowledge with penitence our own failure as a nation to take our full share in the task of building an international order of justice. We also recognize the shortcomings of our Churches in not exercising a stronger Christian influence in the life of our nation and the world.

We pledge ourselves to cooperate with the leaders of the German Church in working for justice in all the relations of the nations, including those with which our country was recently at war. We will set ourselves against every tendency to violence or vindictiveness. Our Com-

mission on a Just and Durable Peace, which throughout the war carried on vigorous efforts for an international order conforming to Christian standards, is continuing to bear a similar testimony in the period of post-war reconstruction.

We rejoice in our sense of ecumenical Christian fellowship and join with the Church in Germany in praying for the guidance of the Holy Spirit as we face the future together.

Diapers for Czechoslovakia

The United Council of Church Women have undertaken to respond to a cabled appeal sent from Czechoslovakia by a staff member of the Church Committee on Overseas Relief and Reconstruction calling for a million diapers and other layette materials for newborn babies now being wrapped in newspapers because of the complete lack of adequate clothing. Church "diaper showers" are reported from all parts of America. Women are digging deep into lavender-scented chests and coming out with whole baby wardrobes. One woman, experiencing difficulty buying diapers, made a dozen out of a tablecloth; another cut the outing flannel linings out of her window drapes and made them into diapers. World Council Service Commission allocated funds to buy a factory lot of 12,000 dozen at once; 250,000 safety pins have been purchased by CCORR. The cabled request said that "a million diapers for babies here would be a great Christian witness at a critical hour." Send bundles to the United Church Service Center, New Windsor, Md., or Modesto, Calif.

Dr. Sidney L. Gulick

1860-1945

A biographical statement and appreciation read at the Service of Commemoration, January 11, 1946, Taylor Chapel, Broadway Tabernacle Church, New York, N.Y.

DR. SIDNEY L. GULICK has been translated that he might not taste of death. His passing has opened before all who knew and loved him an open door to a more promising tomorrow.

Dr. Gulick was born April 10, 1860, the son of missionary parents. He was cradled in the Marshall Islands, in the far Pacific. Thus was symbolized the universality of his spirit, the global outreach of his mind. As a youth he attended Dartmouth College where he received the degree of Bachelor of Arts in 1883. Thereafter he studied at Union Theological Seminary, graduating in 1886. In this same year he received his Master of Arts degree from Dartmouth. In December of this same year he was ordained as a minister in the Congregational Church. The honorary degree of Doctor of Divinity was bestowed upon him by Dartmouth College in 1903, by Yale University and by Oberlin College in 1914.

If ever a man was called to labor in the distant vineyards of our Lord, that man was Dr. Sidney L. Gulick. He looked upon the world as his parish. In the year following his graduation from Union he was commissioned as a missionary to Japan by the American Board of Commissioners for Foreign Missions. For twenty-five years thereafter, from 1887 to 1913, he bore aloft in that country the banners of the Christian faith. In 1906 he became Professor of Theology at Doshisha University in Kyoto and the following year became a lecturer at the Imperial University in Kyoto, serving in both capacities until his return to the United States.

During his years of service in Japan, Dr. Gulick wrote a number of educational books in Japanese: *A Sketch of the History of German Theology* (1909); a general text book entitled *Evolution* in which he dealt with the cosmic, terrestrial and biological aspects of the problem (1910); *Evolution of the Human Race* (1913); *A General Encyclopedia, with Classification of Human Knowledge* (1914). He also translated into Japanese B. P. Bowne's *Personalism* (1912) and William Adams Brown's *Outline of Christian Theology* (1914). Because of his thorough knowledge of the Japanese people, Dr. Gulick was asked by his fellow missionaries in that country to serve as an ambassador of understanding and reconciliation on his return to the United States.

Then began the second phase of Dr. Gulick's ministry to his own and other lands. The growth of tensions between East and West had occasioned deep concern within the Christian community. During the latter part of 1913

Dr. Gulick counselled with the leaders of the Federal Council of the Churches of Christ in America. He talked with President Wilson in The White House, with Secretary of State William Jennings Bryan and with leaders in the Senate and House of Representatives. The burden of these interviews was the establishment of more cordial relations between Japan and the United States. A Commission on Relations with Japan was instituted by the Federal Council of Churches in April, 1914, and Dr. Gulick was asked to serve as its representative. The following year the Federal Council established its Department of International Justice and Goodwill with Dr. Gulick as its executive officer.

Seeking ever to broaden the outreach of his ministry Dr. Gulick attended the organizational meeting of the World Alliance for International Friendship Through the Churches, at Constance, Germany, a meeting which was interrupted by the outbreak of the first World War. From 1916 to 1919 Dr. Gulick served as Secretary of the American branch of the World Alliance.

Important as were his efforts to develop a global peace strategy in the Christian Churches, Dr. Gulick will be longest remembered for his courageous struggle to improve American-Japanese relations. In 1915 he was sent to Japan by the Federal Council of Churches together with Dr. Shailer Mathews, then President of the Council, on a mission of goodwill and understanding. He labored unceasingly to release moral and spiritual influences which might prevent the outbreak of war between the two nations. In 1922-23 he made an extensive visit to China and Korea and again visited Japan to help bind more closely together the Christian forces of these countries and of the United States. When, despite all representations to the contrary, the Congress adopted in 1924 an immigration law excluding Orientals, Dr. Gulick worked valiantly for repeal of the Asiatic exclusion provisions of this legislation. He was also a vigorous proponent of the entry of the United States into the World Court and worked ardently for this end for several years.

The steady deterioration of international relations made evident the need for a long term educational program. With great effectiveness Dr. Gulick proclaimed his gospel of peace from one end of the country to the other. His name became the symbol of the churches' crusade for a warless world. During those fateful years the Congress

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of the United States was made aware of this prophet's ceaseless efforts to remove every possible source of friction between East and West. Nor was Dr. Gulick insensitive to the part to be played by little children in the quest for peace. He initiated in 1926 the Committee on World Friendship Among Children. Then was witnessed one of the most astonishing and at the same time one of the most dramatic developments in the American peace movement. Under his direction 13,000 Dolls of Friendship were sent to Japan; 30,000 Friendship School Bags to Mexico; 28,000 Friendship Treasure Chests to the Philippine Islands; and 20,000 Friendship Folios to China.

During his long career, Dr. Gulick's publications were many and varied. They included, in addition to those previously referred to: *The Growth of the Kingdom of God* (1896); *Evolution of the Japanese, Social and Psychic* (1903); *The White Peril in the Far East* (1905); *The American-Japanese Problem* (1914); *The Fight for Peace* (1915); *Working Women of Japan* (1915); *America and the Orient* (1916); *Anti-Japanese War-Scare Stories* (1917); *American Democracy and Asiatic Citizenship* (1918); *The Korean Situation* (1919); *The Korean Situation No. 2* (1920); *Problems of the Pacific and the Far East* (1921); *The Christian Crusade for a Warless World* (1922); *The Winning of the Far East* (1923); *Making the Peace Pact Effective* (1929); *Dolls of Friendship* (1929); *Churches and the World Disarmament Conference* (1931); *Toward Understanding Japan* (1935); *Mixing the Races in Hawaii* (1937).

Dr. Gulick retired on July 1, 1934 after twenty years of service as Secretary of the Federal Council's Department of International Justice and Goodwill. At a testimonial dinner in New York at the Riverside Church, the then Japanese Ambassador, Hiroshi Saito, spoke of the notable contribution Dr. Gulick had made in the development of friendly relations between the United States and Oriental countries. On this occasion, Dr. Gulick summarized the philosophy which had motivated him in his long years of faithful service. "War" he pointed out, "is due to suspicion and fear, greed and hate, and resorts to wholesale murder and destruction in the pursuit of selfish national policies. . . . Unless we pay the price for peace, we shall inevitably pay the costs of war. . . . The problem of war and peace is one that belongs peculiarly to the churches, for at bottom it is a moral and religious problem."

Among his associates Dr. Gulick was the acknowledged scholar and statesman. He is equally remembered for his modesty, his devotion to his task, his renunciation of self, his strength of character. His was a life of dynamic energy, of intellectual integrity, of prophetic power. He walked among his fellows with giant stride and ever before him as he walked was the vision of the angels of Bethlehem, "Peace on earth, good will toward men." If ever the time comes when the swords of the nations are sheathed the principles by which this will come to pass will be those which guided Sidney Gulick's thinking and evoked his prophecy.—WALTER W. VAN KIRK.

Cameron Hall Joins Council's Staff

ON February first Rev. Cameron Parker Hall began his work on a part-time basis as Associate Executive Secretary of the Department of Christian Social Relations of the Federal Council and Co-Secretary, with Rev. James Myers, of the Industrial Division, of which he has been a member since 1926. It is expected that he will go on a full-time basis on April first.

Mr. Hall comes from the position of Director of the Department of Social Education and Action of the Presbyterian Church in the U. S. A., which he has held since 1939. He was responsible for the study which resulted in the report on The Church and Industrial Relations approved by the General Assembly of the Presbyterian Church in 1944 and was also responsible for securing for the first time a representative of organized labor as a speaker at the General Assembly.

Mr. Hall was born in Pelham Manor, N. Y., and educated at Williams College, Williamstown, Mass.; New College, Edinburgh, Scotland; Mansfield College, Oxford, England, and Union Theological Seminary, New York. He was ordained by the Presbytery of New York in 1925 and became associate pastor of the Broome Street

Tabernacle in New York, a church serving an Italian district. From 1926 to 1935 he was pastor of Christ Presbyterian Church, New York, in the heart of the garment-manufacturing center. In 1928 he won the gratitude of the Dressmakers' Union, then in the process of organizing to abolish the sweatshops, by letting his church be used for union meetings.

From 1935 to 1939 Mr. Hall was pastor of the University Presbyterian Church and Director of the Presbyterian Student Center in Madison, Wisc. During this time he attended the World's Sunday School Association Convention in Oslo in 1936 as Director of the Youth Section and was also a leader in the World Christian Youth Conference in Amsterdam in 1939. Mr. Hall has been editor of *Social Progress*, published by the Board of Christian Education of the Presbyterian Church in the U. S. A. He has traveled extensively in Europe, the Near East and Mexico.

For the last few years, in addition to his work with the Presbyterian Board, Mr. Hall has served as part-time Director of Social Education for the International Council of Religious Education.

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Pre-San Francisco Steps

For several months prior to the United Nations Conference on International Organization an unofficial group of representatives of a number of government agencies held meetings in Washington to discuss problems relating to an international organization in the field of social welfare. This group drafted a proposed statute which might establish a social welfare commission in relation to the Economic and Social Council of the United Nations Organization. This proposed statute was only to furnish the basis for further examination of the problem.

Steps Taken at the San Francisco Conference:

The State Department invited 42 national organizations to send one consultant and two associates to advise with the American delegation at the San Francisco Con-

ference. This did not imply official representation and the subject of an international social welfare organization was not discussed at the Conference. However, representatives of the San Francisco Chapter of the American Association of Social Workers, through officials in the State Department, kept in close touch with developments at the Conference. A very significant step taken by the Conference as far as social work on an international basis is concerned was the amendment of the Dumbarton Oaks proposal relating to the Economic and Social Council. This Council was elevated to the position of a principal body, giving it equal status with the Security Council, the World Court and the Assembly itself. Consideration was also given to the important question of the relationship of the Economic and Social Council to non-governmental organizations, national and international. A paragraph covering this question is specifically set forth in Article 71 of the United Nations Charter.

Post-San Francisco Developments:

Since these steps were so encouraging, the A.A.S.W. took the initiative in cooperation with the State Department in calling a meeting of seven national organizations, on August 21, 1945. Representatives from 4 govern-

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MATTHEW 6

6 "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

2 "Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. ³ But when you give alms, do not let your left hand know what your right hand is doing, ⁴ so that your alms may be in secret; and your Father who sees in secret will reward you.

5 "And when you pray, do not stand like the hypocrites; for they love to stand at the street corners, that they may be seen by men. Truly, I say to you, they have their reward. ⁶ But when you pray, go into your room and shut the door, and pray to your Father who is in secret; and your Father will reward you.

7 "And in praying do not heap up many words, ⁸ for they think that by many words they will be heard. Do not be like them, for your Father knows what you need before you ask him.

'Our Father who art in heaven,
Hallowed be thy name.

¹⁰ Thy kingdom come,
Thy will be done,

On earth as it is in heaven.

¹¹ Give us this day our daily bread.

¹² And forgive us our debts,
As we also have forgiven our debtors.

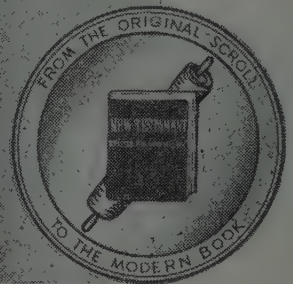
¹ Or our bread for the morrow.

6. 1: Mt. 23. 5.

6. 4: Col. 3. 23-24.

6. 7: 1 Kings 18. 25-29.

6. 8: Mt. 6. 32.



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mental agencies were invited to sit in in an advisory capacity. This group agreed on the purpose and functions of an international organization and drafted a preliminary statement setting forth definite objectives. This statement was in turn presented to about thirty-seven national organizations for their counsel.

Two additional meetings have been held. A smaller

Steering Committee, on which the Federal Council's Department of Christian Social Relations and the Church Conference of Social Work are both represented, has been appointed to present this statement as amended to the Under-Secretary of State, with the request that it be forwarded to the United States delegates at the London Conference and this action has been carried out.

World Peace Begins in the Family

(Statement Adopted by the Federal Council's Executive Committee on November 20, 1945)

AT this critical moment in history when our total resources are needed for creating a peaceful world, we urge families to recognize that they have a part in establishing peace and understanding. Their own way of living can either support or hamper the efforts of church leaders and statesmen to assure a lasting peace. Homes characterized by love, coöperation and a democratic spirit have an incalculable power for good. Homes lacking these qualities add to the conflict and bitterness of the world.

Unstable families create a vicious circle by sending into the world maladjusted persons who make trouble for themselves and others, aggravate social evils, and when they marry set up other unstable families. How largely nervous and emotional ailments, delinquency and crime stem back to such homes is a matter of common knowledge.

But there is also a "blessed circle" in the life of wholesome families. They are happy in themselves and characterized by mental and emotional health. They are coöperative, self-respecting and considerate of others. They practice democracy at home and send out currents of good into the world. In their turn their offspring achieve a high average of success in the homes which they establish.

In the family circle we learn to appreciate the best in one another, we encourage each to excel in his own way and we learn to settle our differences constructively.

By creating peace, even with forgiveness where necessary, in the smallest and most fundamental unit we make it more possible that peace and reconciliation shall prevail in the world outside. The Christian family can be a generating center of good will that radiates out into life, not limiting its concern to its own family group nor confining its fellowship to its own race or creed.

Families which practice good neighborliness and cultivate acquaintance across national and racial lines help to bind the world together in fellowship. Homes in which world problems are discussed sympathetically and in which prayer is offered for people in all lands become promoters of world understanding. Basically it is the home that determines the course of national life.

When we recognize the primary importance of family values and family security for ourselves we realize that concern for other families is helpful to world coöperation. Nations are made up of families whose interests are as precious to them as ours are to us. If we think of other people as families with their ties of love, their needs and their aspirations we shall be less likely to be forced by events to think of them as foes seeking to destroy us.

In a new age when man's techniques are being revolutionized and his values tested anew there is a possibility of building up a type of family life fitting the times and as fine as the world has ever seen. Character development will provide stability and fineness. New power over material resources will make possible a more adequate basis of support. Research will provide new understanding of the interactions of personalities. Sound

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practical wisdom will take advantage of all these and will also make better use of available means of culture for enriching family life. Religion will bring people closer to one another and to God.

If family life is sound, society will be sound at heart. If family values are neglected and family stability lost in a welter of confusion and conflicting interests, all else that we accomplish will fall far short of providing either security or happiness.

We recommend, therefore, that each Christian family recognize it to be a part of its vocation.

(1) to conduct its own life in fellowship and mutual appreciation as a God-given responsibility and by God's grace, thus making its home a healthy cell in the body of the church and of humanity;

(2) to accept primary responsibility for the religious

nurture of its children by sharing with them a vital Christian life rich in the fellowships of work, play, love, thought and worship;

(3) to share richly together in the life of the church, which supplements the home in religious education and provides a sustaining fellowship in high ideals and in the knowledge of God;

(4) to give generous help to those who are in distress, and especially at this time to have at its own table some symbol and reminder that when we feed the hungry and minister to the needy we are doing it to the Lord Christ himself;

(5) to begin world betterment through the fellowships of the family with people of other races and groups; and

(6) to practice a type of citizenship and to support such national policies as shall be most likely to spread justice and good will among all peoples.

News of State and Local Cooperation

Dr. Palmquist Honored

Dr. Elim A. E. Palmquist retired recently after twenty-five years of service as Executive Secretary of the Philadelphia

Church Federation. At a testimonial dinner in his honor Dr. Henry Smith Leiper brought the greetings of the Federal Council. Unusual features of the occasion were a procession around the hall of sixty of

the guests carrying banners with the names of the sixty-odd organizations with which Dr. Palmquist had been associated and the presentation to Dr. Palmquist of \$2,500 in the form of silver dollars poured from the bucket of a "wishing well"—\$100 for each of Dr. Palmquist's twenty-five years of service to the Federation. The Chairman of the Gift Committee was Rev. Harold Browne.

Youth Council Accomplishments

The Kansas City Christian Youth Council lists the following projects completed during 1945:

1. Coöperated in the observance of Youth Week January 28-February 4. An interracial and interdenominational banquet on January 30 was attended by three hundred young people. A youth forum closed the week on February 4 on the subject "Missouri Constitution."
2. Distributed 1,500 door hangers urging people to vote on the new Missouri Constitution. Over 350 young people from twenty-two church groups participated.
3. Coöperated in establishing a hostel for the Japanese-American young people.
4. Sponsored Good Friday services, attended by 250 young people.
5. Arranged for recreational and religious meetings at the county institutions on the average of one meeting in each home per week.
6. Supplied kodachrome slides on information and worship for the use of church groups.
7. Coöperated in planning the Missouri Christian Youth Council camp.
8. Sponsored a joint meeting of city-

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- 6 Women approach the grave
- 7 "... stone was rolled away"
- 8 "He is risen"
- 9 Mary Magdalene tells Peter and John
- 10 Peter and John run to the tomb
- 11 Peter and John view the grave linens
- 12 Peter and John return home
- 13 "They have taken away my lord"
- 14 "Why weepest thou?"
- 15 "Master"
- 16 "Touch Me not"
- 17 "All hail"
- 18 Disciples "... believed them not"
- 19 Guards report to the priests
- 20 Guards bribed
- 21 Two disciples go to Emmaus
- 22 Jesus joins them
- 23 "What things?"
- 24 Jesus explains prophecies
- 25 "Abide with Me"
- 26 Jesus breaks the bread
- 27 "Did not our heart burn?"
- 28 The two join the ten
- 29 Hymn-Slide: "Christ, the Lord, is risen today!"
- 30 "Peace be unto you"
- 31 "Behold My hands and feet"



- 32 Jesus eats before them
- 33 "Receive ye the Holy Ghost"
- 34 Thomas doubts
- 35 Jesus reappears to the eleven
- 36 Thomas convinced
- 37 "All power is given unto Me"
- 38 Hymn-Slide: "All hail the power of Jesus' name"



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wide denominational youth fellowships on the evening of June 26.

9. Secured funds for the Heifers for Relief in Europe projects.

10. Sent representatives to the Missouri State Youth Conference Camp and Lake Geneva.

11. Sponsored Officers' Workshop September 15 in which officers for local young people's groups received training for their work.

12. Coöperated in the youth section of the teaching mission.

13. Participated in the World Community Day program, sponsored by the Council of Church Women.

14. Sent representatives to the State Youth Conference during the Christmas holidays.

Dallas, Texas, Plans a Council of Churches

The Dallas Pastors' Association, at its meeting on January 7 voted to appoint a continuation committee to outline a plan, program, organization and budget for a Dallas Council of Churches. This committee, to be appointed by the Association, will include laymen and lay women as well as clergymen. It will report to a later meeting of the Pastors' Association as well as directly to the official boards of the churches involved.

Seven of the officers of the Dallas Council of Church Women were present at the meeting by invitation, as well as a number of representative laymen, and shared in the unanimous vote to proceed with plans for a local council. In the meeting it was reported that San Antonio, Texas, has a strong council of churches with three members on its executive staff; that Austin has a council of churches, and that Houston has been considering the organization of a council. The action of the Dallas Ministers' Association is in part a response to the community's summons to Protestantism to provide a coöperative strategy for the churches in meeting the spiritual needs of the community.

Tulsa Holds Radio Conference

The Tulsa Council of Churches, in co-operation with the Oklahoma State Council of Churches and the Radio Department of the International Council of Religious Education, conducted a Religious Radio Conference on January 15-16 in Tulsa. Representatives of the churches and the radio industry met to consider ways of improving the churches' religious radio ministry. Particular attention was given to the program of "Victorious Living" furnished by the International Council of Religious Education. Miss Pearl Rosser and Mr. Jerry Walker from the staff of the International Council's Radio Department were the out-of-state leaders at the conference.

Three Organizations Consolidate

The *Church School Reporter*, official organ of the Philadelphia Sunday School Council of Christian Education, in its January number reports the following:

"December the 13th, at the First Baptist Church, the executive boards and the members of the Philadelphia Council of Christian Education, the Philadelphia Federation of Churches, and the Women's Interdenominational Union each voted to consolidate for the purpose of founding a new Philadelphia Council of Churches. An executive committee of thirty, ten from each of the organizations, will direct the work in the transition period.

"This is a significant achievement. It is the beginning of another new day. It registers an increasing interest in the total life of the church."

Religious Census

The Council of United Churches of St. Joseph County, South Bend, Ind., conducted a city-wide religious census on Sunday, November 18, 1945. Approximately 2,300 church men and women participated

in this simultaneous visitation. The results were estimated to be about 75 percent complete. One minister reported: "I have never had in my hands a better handle with which to reach the unreached."

Week of Prayer Observance

The Directors of the Erie (Pa.) Council of Churches, believing a "supreme effort" was required by Erie's churches for the strengthening of moral conviction and the release of spiritual power, conducted a city-wide series of five public meetings in observance of the Universal Week of Prayer January 7-11, 1946. Says the *Erie Churchman*, in reporting this observance, "The intense desire of all concerned is that these shall not be just another series of meetings but a time of thinking, heart-searching and prayer; and that the spirit of prayer and a general asking, 'Am I ready' and 'What Can I Do' shall take hold of the soul of our churches and enter into homes."

Correction of error in December BULLETIN: Miss Jennie Doidge is Executive Director of the Committee for Inter-Church Coöperation in Bridgeport, Conn., not *Bridgewater*.

A Modern Miracle!



There are myriads of modern miracles in equipment for living—the telephone, automobile, radio, airplane—to mention a few. The Gift-Annuity Plan of the Presbyterian Board of National Missions is no less a modern miracle.

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• Among the New Books •

The Meaning of Human Experience

By LYNN HAROLD HOUGH

Abingdon-Cokesbury. \$3.00.

Out of the treasures of a richly stocked mind, a mature thinker brings forth things new and old. For the greater part, they are old truths in new perspective—because the old are better. The newness consists in the handling of materials gathered from a wide sweep of human cultural and intellectual as well as spiritual history. The author presents what amounts to a full-length portrait of man—as he has been, is, and should be. His “evangelical humanism” sees the sons of Adam as potentially children of the “Great Eternal Person”—but portrays them as they have revealed themselves in art, poetry, criticism, biography and fiction. The treatment in most instances is specific and not merely in the form of generalizations. For example, the leading poets are dealt with one by one in skillful vignettes. Across the trenchantly phrased and inviting pages of the book pass well-marshalled arguments in support of a thoroughly Christian view of hu-

manity. Yet nowhere is the darkness of inner confusion, corroding doubt, or demonic betrayal of God-like purposes forgotten or glossed over. The difficulties are recognized as they arise in the course of this expansive philosophical essay and they are frankly faced with brilliant and effective logic as well as compelling historic allusion.

From what he terms “basic considerations” in philosophy and ethics, the author moves to the Hebrew-Christian witness—summarizing in masterly fashion the argument of the Bible in order to prepare his readers for an understanding of his view of theology as the still reigning “Queen of the Sciences.” Next comes an analysis of the humanistic tradition from Greek classicism to modern democracy. Much is included in this as the outstanding contributors from Plato and Aristotle down are examined. It is in this section that the author sees the great tradition expressing itself as criticism, creative fiction, poetry, and biography. Through it all runs a judgment of history which the intelligent Christian humanist must appraise before he is ready to comprehend the evangelical synthesis where the many currents of thought—classic and

Christian—flow together in a stream of majestic proportions, enabling man to understand himself as God intended him to be. The author next deals with the “transfiguration of ethics.” To the dull and unimaginative moralism of many ancient disciplines Christianity brought “lyrical gladness” through the revelation of love as standing beside judgment in the light of the Cross. This last main section of the book—comprising the final four chapters out of a total of twenty-five—presents an evangelical synthesis which finds its conclusions involving a positive acceptance of faith in immortality.

The author passionately believes that “we are witnessing the complete breakdown, personally, politically, socially, morally, and spiritually, of that materialistic synthesis which saw everything in the terms of things and sensations which could not rise to the level of personal responsibility for free choices. Clearly we must repudiate the philosophy which has betrayed us. Clearly we must find a philosophy which will set us free.” The answer of Christian humanism represents triumphant answers to the major questions life poses and operates in spiritual freedom. H.S.L.

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How You Can Help Other People

By SAMUEL M. SHOEMAKER

Dutton. \$1.75.

This is not a highbrow treatise on the religious problems of the average man or woman, but a book which only an expert craftsman in the difficult art of diagnosing human problems could have written. It applies the highest standards to the lowliest human problems as well as to the dilemma of the individual caught in the complexities of modern life. Hardly a conflict or temptation to which one is liable

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in ordinary living escapes the author's attention. And the manner in which each is handled in turn assures understanding and invites experiment along similar lines.

The timeliness of the book is indicated by the author's reminder that "24 per cent of the men rejected for military service were refused not on physical, but on psychological grounds. Four out of every ten men let out of the Army for psychological reasons come from broken homes; which puts the root of the trouble back in civilian and parental laps. Thousands of men are coming back who will need not only medical and psychological help but a deep understanding on the part of all those with whom they come in contact. Never was it so important for the ordinary person to know how to help others as it is today."

The author has had almost a quarter of a century in one great New York parish where almost every kind of problem arises. He has been a counselor of unusual insight and abounding faith.

Almost every major phase of religious experience comes into the picture as the author draws it. He believes that this is a time of crisis that calls for unusual effort to aid individuals crushed by a sense of frustration or confused by the problems of moral choice. What does it take to help such? The author believes that the answer is found in a wise blending of the "very new science of psychology and the very old faith of religion."

The author finds the answer to the problem of helping people to lead normal lives despite the rush of modern communities, in the idea of St. Paul that the totality of experience can work together for good to those who love God. Practical and sound suggestions are made for achieving health of spirit before the problem of physical sickness is discussed with rare insight. Ways of cooperating with both physician and patient are set forth

and many convincing illustrations drawn from experience illumine the argument. Even more striking chapters deal with the mentally ill and those beset with fears.

The book is written in a style which commends itself to the reader for its directness, simplicity, sincerity and effectiveness.

H.S.L.

The Significance of Silence

By LESLIE D. WEATHERHEAD

Abingdon-Cokesbury. \$2.00.

The famous preacher of London's City Temple demonstrates again his extraordinary insights in this fascinating book. It is much more than a set of sermons wrought out amid the alarms and excursions of modern war in ancient England. To be impressively eloquent concerning silence in the noisiest period of the world's history requires depth of feeling and highly sensitized powers of perception! As he states in his revealing introduction, he has used the occasion of recent troubled times to recall people to fundamental spiritual truth, "convinced that the Church has 'something of inexpressible value to offer—namely, for individuals, communities, and nations, a new integration of life on the soundest of all bases.'"

The twenty-five chapters deal with perennial problems and are in no wise limited to—although they are naturally colored by—the circumstances of their origin in the mind of a harassed preacher and pastor in war-time London. They reveal the great contributions to victorious living which the Gospel of Christ can make when it is understood and applied.

After looking acutely at the contributions which faith makes to the achievement of poise and self-confidence through inner silence even amid outward confusion,

Dr. Weatherhead explains to youth what Christ offers that no other can give. This chapter is worth the price of the book for its six clear-cut affirmations—direct, personal, yet universal in reference.

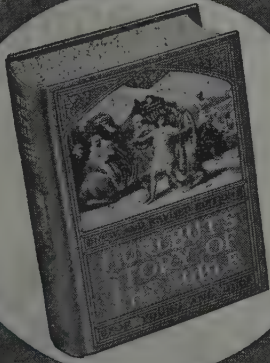
And because youth, like maturity, is confronted with the temptation to cynical disbelief in the basic goodness of life as God has ordained it, the author turns to answer the question: "Is it really good to be alive?" The answer, he says, is affirmative, but only because man can meet inevitable sorrow and adversity with the strength which makes him more than conqueror. Where life is soft and easy great character does not emerge.

After dealing with the inescapable loneliness which comes to those who pursue high purposes and choose the hard rather than the easy path, Dr. Weatherhead tackles the two great puzzles of love to neighbor and to enemy. Some of his most incisive and creative thinking is revealed in these two chapters. He dodges none of the difficulties and takes refuge in no easy solutions.

In the same mood is the chapter on love to God—and closely knit with it comes one on having a right sense of values. Both make clearer the inner meaning of Christian faith toward life—divine and human, invisible and visible. It is not an unnatural or strained transition from these themes which brings Dr. Weatherhead to the question of why some people do not go to church and why some do. He cuts down beneath the superficial to the inner core of experience in these chapters, as likewise in the two following, which deal with why people do and do not read the Bible. It might be said that all the remainder of the volume is in the nature of answers to the question "Why and how should I read it?"

H.S.L.

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The Church Beautiful

By JOHN R. SCOTFORD
 Pilgrim Press. \$3.50.

This is an exceedingly timely book. Thousands of churches are planning to do something in the near future about their buildings. Many will welcome the suggestion and guidance which this volume offers.


Dr. Scotford has provided practical help on a multitude of points. He is not an architect, but a minister who at present is editor of the Congregational-Christian periodical *Advance*. He is one of the moving spirits in the Arts Guild of his denomination, an organization rather unique in American Protestantism. He writes as one who has long had an interest in church buildings, and who looks upon the matter from the viewpoint of those who have to use the building.

The chapter headings indicate the scope of the material in the book:

- I The Importance of the Unimportant
- II Arthur and Mary Seek a Church
- III Practicable Improvements
- IV Color and Light
- V Housing the Church School
- VI Facilities for Social Life
- VII Devotional Chapels
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- IX Choosing an Architectural Style
- X The Place of Symbols

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D.E.

Young People's Prayers

By PERCY R. HAYWARD, illustrated by
CHESTER BRATTEN

The Association Press and Fleming H. Revell Co., \$1.50

In this volume Dr. Hayward has embodied the knowledge and insights which spring from his long association with young people and their religious life. The subjects of these prayers and meditations are realistically drawn from the daily interests and problems of youth. This can be illustrated by a few of the titles: "Make Me a True Friend," "Steady Thou My Temper," "Teach Me to Play," "Grant That I May Go Somewhere," "On Making the Team," "I Am Leaving Home Today," etc. The term "prayers" should, in this case, be supplemented by "meditations," for frequently the prayer slips over into this area. The book is suggestive and helpful.
D. E.

Black Metropolis

A Study of Negro Life In a Northern City

By ST. CLAIR DRAKE, HORACE R. CAYTON
Harcourt, Brace & Co. \$5.00.

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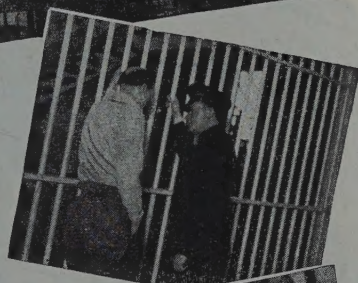
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Chicago is the great urban center in which "Black Metropolis" has grown and developed since 1900 from a Negro community of a little over 30,000 in a total population of over a million and a half to about 337,000 in 1944 in a total population of 3,600,000. Between 1865 and 1874 the authors describe Chicago as a "land of promise" for the Negroes who looked to it from the Black Belt of the South. During and following World War I a great migration took place to this land and Chicago's South Side became a ghetto.

The authors marshal a comprehensive array of facts that throw a flood of light upon the crossing of the color line, the residential segregation, and the racial clashes as the black ghetto developed. The problem of jobs, with the ceiling for black workers different from that of white workers, is graphically delineated, as well as the economic and democratic interest that has tried to break this job ceiling. The part that the new labor unions, politics, the press and the pulpit had in bending, if not breaking, the racial barriers is fully set forth. The fast-growing stratification of upper, middle and lower classes within the black belt is analyzed with scientific precision. The volume as a whole throws new light on the problems of the color line as the whites, blacks and browns are trying to find life and culture in a great metropolis that conforms to America's patterns of segregation and racial discrimination. It is a book that should be read by every serious student concerned about democracy as it is affected by race and the future of that democracy in world leadership.

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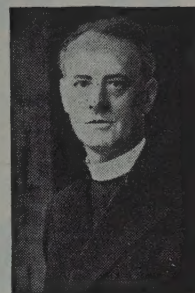
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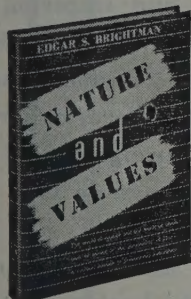


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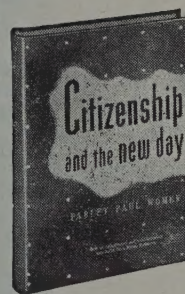


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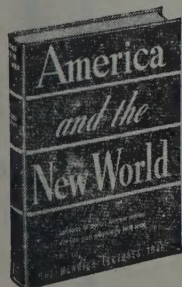


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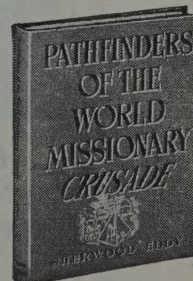


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